

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.*

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## THE DEVELOPMENT AND PROGRESS OF MAN.

BY ELDER JOHN V. HOOD.

The human mind is everywhere the production of the same infinite wisdom, gifted with the same imperishable faculties, capable of the same glorious restoration, with the same immortal destiny and untold verities of eternity before it. Coming to earth the feeblest of all feeble things, man continues in this state of weakness, while hundreds of other creatures emerge into being, play their part, reach to perfection, and then pass away, for Nature's laws, although not absolute, but relative, are binding on the external things of earth. When the seed is sown in the soil it is passive in the plastic hand of Nature, and governed by her indwelling force and power; but since this cannot be predicated of the laws of the moral world, seeing that man has an influence or power within that will counteract any outward force striving to bear him on, it follows that he oftentimes does not, by his actions and longings after development and true manhood, give unto God that honor and duty which are rendered by the meanest workmanship of his hands. Moral agency implies a power to break through the Divine boundary of our

being, and acting on this we have often fallen from a living, ruling sympathy with those eternal principles of which Nature is the primitive organ and majestic type; this sympathy being the spirit of goodness and the bond of all moral harmony in the universe. If we will look at the government of God in the world, we will see that the laws he has formed and the procedure he has adopted are a series of irreversible arrangements, and that man has no power to abrogate one single item of this legislation or administration. In the same light every faculty of the human mind has impressed upon it the seal of God's sovereign will, and is subject to the laws of its constitution, so that all this lies under the sweep of a Divine necessity. But, on the other hand, in acting up to those laws, and the working out of those plans and purposes, man stands in the position of a voluntary agent; for his actions is he responsible, and in this lies the idea of liberty or freedom. By revelations, by commands and by threatenings, does the Creator present his laws to the intelligence and conscience of man. He then

carries the matter no further. If man will accept them for his guidance, he will be blessed; if he rejects them, he will be cursed; and so when those two principles are blended together they produce liberty and necessity. Separate Divine supremacy from human freedom, and the necessity involved in that supremacy will clothe everything in the dread vesture of fatalism, or the freedom involved in the structure and formation of the human mind will shadow the universe with the dark clouds of Atheism.

Starting, then, on this broad basis, we learn that both human and Divine aid are needed for the development of being in man. In his present state he could not of himself form a systematic code of laws, or a perfect plan of moral jurisprudence by which to be guided; Divine wisdom is needed to accomplish this. But, on the other hand, he can nurture and mould and fashion the dormant faculties of the mind, and by action on his own spirit, aided by the light of heaven, become capable of wielding an energy that will eventually triumph over every obstacle that assails him on his onward path of eternal progress. The power that propels the steam-engine had slumbered in the earth for ages, until concentrated and applied for use and research; and so with the powers of the human mind—strength of intellect, grandeur of wisdom, force of moral character are there—broad landscapes of thought, wide oceans of knowledge slumber in its depths, until waked into being by the touch of Divinity, and opened up to the vision of the wondering world. We must, therefore, if we do not wish to ignore the moral obligations binding upon man, begin to ask the why and the wherefore of those things around us. But in order to attain to this knowledge, there is more needed than a comprehension of isolated facts. Facts are not the goal, but the starting-point of thought—from the particular we must ascend to the universal, and strive to comprehend those principles and laws of which facts are the exposition and development. Indeed, external objects can never elevate us if we do not strive to find in them some idea, the embodiment of some grand

fundamental truth or principle, and it is only in this way we can ever sway the sceptre of dominion, and see that all things around form part of one grand organic and harmonious whole. Masillon remarks that "great men are born not so much for themselves as for others," and in the development of our faculties, in the progress of our being, are we exercising an influence that may leave its impress upon others for time and for eternity? for, in this infinite net-work of creation we are bound up and inseparably connected one with another. Hence the necessity of using prudence and caution in the process of development. Those principles which have been refined in the crucible of the mind, and given forth after mature deliberation, will exercise a better influence on the world than those which spring up at once from the brain without being moulded into proper stature and proportion. If promulgated before men are ready to look upon them as oracular truths, they are either allowed to pass by unheeded, or are condemned as mystic ravings; and when some mind more matured brings them forth in all their strength and grandeur, they share the same irremediable fate. The human mind, as a reflex of the All-comprehending, should gather up within it truths that will enable it to adapt itself to the present with its changes, and yet stretch its wings onward towards the infinite, the eternal—like the sun-flower, shedding around its beauty and fragrance, and yet ever turning to the parent orb, indicating its movements and basking in its beams; thus being the vesture and echo of the indwelling sentiment of beauty and harmony that it obtains in the universe, gathering up all things and consecrating them to the God of the whole earth.

To attain to this state of development and progression, spiritual freedom is required, and therefore man cannot be properly elevated and instructed until the phases of religious thought change materially. Theological cynics, like Diogenes in his tub, cannot see beyond the narrow rim of formalism and conventionalism by which they are encircled. They assail the tombs of the enemies of the past, instead of the strongholds of the

foes of the present. Their theories and systems of Divinity can no more answer the wants of the age, than pneumatics would serve the purpose of the atmosphere. The living power is gone, and instead of a Christianity whose principles garnish the heart and the soul, and spring up in the daily life, we have nothing but worn-out, effete dogmas, that cripple the mind, benumb the spiritual energies, and fetter the thinking principle whose very nature is free and unshackled—the right of private judgment is called in question; the shadowing forth of a new creed makes them tremble, and the “image and superscription” of Mormonism would render them frantic—

“O purblind race of miserable men,  
How many of us at this very hour  
Do frame a life-long trouble for ourselves,  
By taking true as false, and false as true;  
Here, in this narrow twilight of the world,  
Creeping how closely till we pass and find  
That better where we see as we are seen!”

“In remote ages,” says Jouffray, “in which the dogma had its birth, it was adopted because it appeared true; it was then believed for reasons that were known; faith was alive. But the children of the first converts began to admit the dogma without verifying its claims, that is to say, to believe without comprehending their belief, and from that time the foundation of faith was changed; instead of resting upon conviction, it took its stand upon authority, and became a habit. Thus transmitted from generation to generation in consecrated words, and always less understood in proportion to the distance from its source, the moment at length arrives when the dogma governs only in appearance, because all of its truth has died out of the mind.”

It is in the free exercise of thought that man will rise and the world glow with beauty. Belief is not belief if not founded on conviction, but only a hypocritical mummery. Customs receive the sanction of some great name, or are hallowed by time, and so men begin to believe in their truth, and deem them as sacred and binding as if they had the authoritative mandate of Deity to obey them, until at last some master-mind, that will not be trammelled, rises up, detects the sham

and the falsehood, and tears it into shreds and tatters. No creed nor belief will gain ground amongst the majority of men if there is a fear that it will affect their reputation or their purse, and so for this they are content to have their manhood crushed out of them, and their individuality pressed into one common mould, as if God wished them to honor him and fulfil his purposes by following each other like silly sheep, instead of rising up boldly and daring to be themselves. Within the last half century the world is moving on apace. Great discoveries have been made. Egyptian hieroglyphics have surrendered their secrets, the ancient history of the Western Continent has been brought to light, and the poles may be said to have been linked together in the chain of industry and enterprise. Men of the world, politicians, statesmen, &c., are all striving to find something adapted to the wants and requirements of the age, and yet in the midst of all this, assemblies of divines meet in solemn conclave, holding to the barren theology of their forefathers, and forcing upon men their articles, confessions, creeds and disciplines, as immaculate and heaven-born truths. If a man now dares to express himself aright, or strive to have within him the spirit and power of true religion, he is sneered at as Augustine tells us men were in the days of Constantine, and taunted as claiming to be “a second Elijah or Peter, newly descended from heaven.” The world is moving nearer and nearer to the great orb of truth, and still they declare it is standing still, walking in a mist and haze, and seeing not the giant forms of the sons of freedom bounding on to hail the rising of the Sun of righteousness. Even infidelity stands and wonders, and its modern expositor and apostle longs for the time when “the angry, sordid dust-whirlwinds begin to allay themselves, settle themselves under foot into soil where their place is,” and then burst forth, “glimpses call them distant intimations still much veiled of the everlasting azure, and a much higher and wider priesthood than that under copes and mitres, and wretched, dead, mediæval moneries and extinct traditions.”

If, then, we believe that man is a progressive being, there must be some progressive system with which he has to keep pace, and that will be adapted to his wants and the yearnings and aspirations of his soul. We will find this in the Gospel. The "still, sad music of humanity" is heard everywhere around us; it asks not a dish of dry legality, nor a precept of abstract morality, but a living, loving something that will fill the void and soothe the aching of the heart. "Art, poetry, philosophy and song" are needed for the development of man, and are all integral parts of one grand whole. If used and applied aright, like the magnetic needles which, amid shiftings and varyings, is ever "true to the kindred points of love and home,"

amid all their complications they will harmonize and converge into glorious unities, towering one above another, and rearing a mighty pyramid whose base may be on earth, but whose apex points to the throne of the Eternal. The harmony without finds its mirror in the human soul within. Virtue is the harmony of moral relationship. Science is but knowledge harmonized; and when the truths of the Gospel centre in the heart of man, his true spiritual development and progress begins—all the thoughts and aspirations of his soul expand and soar upwards, for the Gospel is the end and culmination of all harmony, and will at last embrace and consecrate everything in the universe.

## FIRST IMPRESSIONS INDELIBLE—IMPORTANCE OF EARLY TRAINING.

BY ELDER GEORGE REYNOLDS.

Nearly everybody is willing to admit that first impressions have a very lasting effect upon the mind, especially of childhood, and consequently they acknowledge that it is highly important that such impressions be correct and truthful. No doubt the most of us can remember our first ideas on seeing a person, place, or thing, or on hearing any principle advanced that was new to us. How greatly that impression modified our opinion, and even sometimes influenced our conduct with regard to what was thus brought beneath our notice, either favorably or to the contrary! and how hard it was to shake off and get rid of those opinions after they were once formed, when by our greater experience and closer acquaintance we had found them to be incorrect. It would almost seem to be a principle with most men to love what they first accept as true as they love their existence. Having identified certain opinions or doctrines with themselves (perhaps advanced them as their own), they imagine their honor to be staked on supporting them, their self-esteem

at the same time prompting them to use every endeavor to "come off conquerors" when their peculiar views are attacked, and to look upon the idea of their being proved false as an impeachment on their discernment and common sense. Thus it is that so many argue "for victory and not for truth," as they make the matter a personal affair, and not one that has a bearing on the general good of the community. This has been one of the causes which have retarded the advancement of the Gospel in this dispensation of God's mercy, as some have gone to such extremes with this feeling, that they would rather the world should be damned than they be proven wrong and their tenets erroneous. Many of us know with what difficulty, on hearing the Gospel, we shook off what had previously been taught us as true; how the traditions we had loved could only be given up one by one, as brighter truths were presented in their stead; and, even now, we can scarcely realize how much they form a part of our natures, how they influence our judgment, what undue weight they



give to trivial things, and how greatly they lessen (in our eyes) the true value of others, biasing our minds to an extent only understood by those who have been "perfected by the truth," and from whose minds every remnant of error, false tradition and unsound doctrine, have been swept away. One of the most important duties required at our hands is that our children should not have the same difficulties to contend with that we have had. The Lord has declared that it is the duty of the Saints to instruct their children in the principles of the Gospel. Is it not one of the greatest reasons why our Father has again established his kingdom, that he might have a people prepared to meet him—the righteous seed of a peculiar people who have been called out of the world and have become mighty in faith by obedience to the truth? If we neglect this duty of teaching them aright, and suffer them to imbibe error—if they are to learn the miserable dogmas of the world, and not be benefited by the connection of their parents with the people of God, then just as well might they be born of Gentile parents. It often happens that the mother has so much to do about the house—so much scheming and shifting to make "both ends meet," that she considers (except to hear the children "say their prayers" before they go to bed,) she has but little time to converse with them about the work God is performing in these days, which she has embraced and earnestly supports. The father does not return from work till after the children are asleep; or, if he does, considers their well-being of less importance than some other duty he has to perform, forgetting, in his zeal for the Cause of God, that they require instructing. He will walk, perhaps, some miles to bear his testimony to an acquaintance with whom he has had a chat about the Gospel, and whom he is desirous of making a "Mormon," not remembering the fact that he has several little "Mormons" at home, placed directly under his charge—given him for a reason—that reason, their eternal salvation and his own exaltation—whom he has to train into Saints, whose interests are entrusted to his care, and of the stewardship

thus given him he will have to give an account hereafter. Then, in many cases, when Sunday comes, the parents, anxious that their children should learn *something*, or with the less laudable desire "to get them out of the way that they may have a little quiet," send them to some sectarian Sunday school, if there be no school of the Saints near, not taking into consideration the results of their children attending such places. We are told "all knowledge is good"—certainly, when we are prepared to receive it—yet it will scarcely be contended that the knowledge of erroneous doctrines taught as truth can be of benefit to those whose judgments are not sufficiently matured to form for themselves a just conclusion. This is the case with the children sent to the Sunday schools of the sects. They are taught a mixture of truth and error; but they cannot perform the mental process of sifting the moral wheat from the chaff, and therefore receive the whole as truth. They are taught, and learn to love all which they hear as truth, and the associations formed at these re-unions become endeared to them; they make acquaintance with others of like age, detrimental to their good, tending to wean them from the love of the Gospel, and dimming their faith in the Work of God; in fact, binding round them the same chains which we find so much difficulty in bursting assunder—weaving for them the same net in which we were entangled, and drawing over their eyes the same scales that heretofore darkened our visions. And so they grow up; these intimacies growing with their growth and strengthening with their strength, so much so that when they hear the Elders preach it comes in contact with what they have learned at school—their first impressions rise up and become difficulties similar to those from which their parents before them have suffered. The truth comes in contact with their ideas, and a conflict of varied emotions takes place within their bosoms. The acquaintances they have formed lead them from the association of the Saints—the temptations of the world sometimes prove too strong, and they go astray—the parents all the time

wondering what can be the cause of their waywardness. Why, the fact is they themselves, by thus throwing them in the way of temptation, have helped their downfall, and by teaching them to look up to the false teachers of the day as their guides, have lessened the influence the Elders' instructions would otherwise have over them. It is true, that while in the world, those who have to obtain their living by labor—as nearly all the Saints are under the necessity of doing—are thrown into the midst of temptations and evils which cannot be avoided, still we are taught to pray, "Lead us not into temptation," and surely there cannot be an easier way of making this prayer void (except by direct contact with crime,) than by pushing children under the influence of sectarian priests and teachers.

Having thus glanced at some of the evils resulting from estranging children from an acquaintance with true principles and Gospel laws, it may not be out of place to look at the other side of the picture, and view for a few moments the great good resulting from the instructions of the brethren and sisters as Sunday school teachers, in increasing the faith, developing the mind and directing the growing intellects of the younger members of the Church. It may be asked, and very reasonably too, What is the principal object of Sunday schools? Is it to give secular instruction alone, to read the Bible, learn a lesson or sing a hymn? We think, to do this only falls far short of the object which every teacher at a Sunday school of the Saints should have in view. The great aim should be to make the children understand what they are doing, to give them a true idea of their religion, and impress, in language such as they can comprehend, the great truths revealed by God's Prophets in

these days—to make of them little thinkers and observers, and not mere creatures of rote and routine. Certainly it may not be wise to talk to infants who do not know their letters about the organization of the Church, or the order of the Priesthood; still, we can implant in their minds, however young they may be, a powerful and ever-growing faith in what they are taught. They will then, in simplicity, understand to whom they address their supplications, and why they pray and believe they will be answered. When they are sick, they will want "father to lay his hand on their heads in the name of Jesus," and will, insensibly, perhaps, to themselves, increase in faith in what they have learned, until it has become so firmly rooted and grounded in them that no temptation, persecution or sophistry will cause them to doubt, for one moment, the truth of the principles of the Gospel.

Such instructions, combined with whatever else will be useful to them, appears to be the great end of Sunday school teachings, and none can overestimate the good which such assemblages can do. It may be that in the first organization of such difficulties may be found arising from the scattered condition of the Saints, or causes of a local nature; and, even when established, fresh impediments may occasionally come up. But there will be none which we think cannot be overcome by wisdom and zeal directed by the Spirit of God. And Saints with a just appreciation of the importance of such a work can never look upon the position of an instructor as any but a high and holy calling, demanding an exercise of those virtues that should always characterize the servant of the Lord,—patience, zeal, discernment, and an humble reliance on the assistance of God's Holy Spirit.

### IMPROVE EACH MOMENT AS IT FLIES.

Time moves on with a rapid and irresistible tread, beneath which both prince and peasant alike go down. If there is nothing else that is so, Time

is strictly impartial, and the treasured honors of civic dignity, the glittering pageantry of the ensanguined conqueror, are no more safeguards from

the changes and mutations Time bears upon its wings, than is the squalid equipage of poverty. Wealth and station foster the pride of human nature, and in the glare of accorded homage the possessor seems to forget that he can die, as can his poorer brother, or that a moment can change the entire aspect of his future, dry up the streams of plenty that supply so liberally his every want, and turn to gall or vinegar the sweets just raised to the lip in golden chalice. But so it is! Time, though silent in his tread, is remorseless, yet just, and on, and on his legthening way glides past, and still is present. He is here—we cannot tell our hour is past, yet 'tis so, and our trembling forms sink into the tomb.

Reflections such as these should teach us wisdom. We look around—on every hand we see the spendthrift habits of our fellow-men—they are not lavish of money or means, but they are of time, and the short-lived moment is past before scarcely an effort has been made to improve it. Did we properly appreciate the value of time we would not be so indifferent to its improvement, for we would know that a moment lost now is far more than a moment's loss to us in the future, for intelligence increases in a more than geometrical scale. Do we understand anything of this nature? that we are expected to exalt ourselves and to upbuild the superstructure of our eternal life upon the improvement of the present moment? Many of us do not so much as we should do; but great will be our punishment for this dereliction, for we are retarding our own growth.

It would be well did we look upon it that there is no future, for in procrastinating, the moments one by one glide by us and we are no better, no wiser, no more meek or holy than we were before. We can but live in the present—to-morrow will be to-day when it is here—there is still a future ahead—we still delay reformation,

and on, on, moves Time, and we are farther and farther from the realization of our anticipated bliss. This is the way the major part of the human family live—they delay the steps necessary to earn their salvation—they expect the angel of death to bring healing in his wings, and while despoiling them of earthly life, raise them to a beautified state of indolent inanity.

The teachings of Jesus would have us act different to this; and if we live in the light of his Gospel, we are expected to grow and increase in proportion as we increase our information and intelligence with regard to his truths. If we do not, we will be counted as slothful servants, and the consciousness of our demerits, the sight of others outstripping our own growth, will be to us a source of disquietude and unhappiness, nor can we ever expect to realize our situation and privileges unless we brighten up our abilities and talents by putting them into useful exercise. We have them given to us, but it rests with us whether we will have them increased in brilliancy and power, or allow them to dwindle into a state of powerless inactivity.

As Saints we are required to look at these things and to study what is for our benefit, and at the same time to practice what good we do know, that as our knowledge increases so may our perseverance and desires. Knowledge, unless used for a definite purpose, is of but little use either to its possessor or to others. It may give a consciousness of power, but unless governed by the best and the purest of motives, it is destructive to humility, and virtue trembles for its very existence. This is why illiterate and unlearned men are the most willing to receive the principles of the Gospel, for the learning of the present day leads rather to scepticism and infidelity than to that childlike confidence and implicit reliance in God and his promises which is required in the followers of Jesus.

J. G. ROMNEY.

Be true to your own highest convictions. Intimations from our own souls, of something more perfect than others teach, if faithfully followed, give a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march along as they are drilled, to the step of their tunes.

## HISTORY OF BRIGHAM YOUNG.

(Continued from page 24.)

May 7.—Head winds and very foggy. A storm arose in the evening from the south-west. The sails were close reefed, the heavens gathered blackness, and the sea piled up into mountains. In the midst of this a fight ensued between the cook and the Irish, which was stopped by the first mate. We had the roughest night we had experienced on the voyage; the spars and other things were afloat on the main deck.

—8.—Fair weather, but strong head winds; sea rough, shipping heavy seas.

—9.—Strong, fair wind; sailing twelve knots an hour; the coldest day on the voyage.

—10.—Fine, pleasant morning, but calm.

—11.—Strong west head winds; sailing nine knots an hour. We passed a full-rigged ship standing the same way we were. We have passed every ship we came in sight of since we left Liverpool.

—12.—Head winds; fair weather, but cool. Capt. Woodhouse proclaims land in sight, which we soon saw with the naked eye. It proved to be Cape Sable, Nova Scotia.

—13.—Dead calm, sea smooth, cloudy, head wind in the evening.

—14.—Dead calm to-day.

—15.—Pleasant morning, light breeze, sea smooth; saw a shoal of mackerel.

—16.—A light breeze; sailing four knots an hour. We sounded and found bottom at twenty fathoms on Nan-tucket shoals.

—17.—Strong head winds; we came in view of Long Island, 3 p.m., took a pilot on board at 4, who informed us that they had not heard from the *Oxford*, nor any ship which left Liverpool at the time we did, nor for several days before; he also informed us that no word had been heard of the steam-ship *President*; all expected she was lost.

—18.—Strong north-west wind; sailing nine knots an hour. We heard

of the death of General Harrison, President of the United States.

—19.—While passing through Sandy Hook we ran into a fishing smack, came near sinking her with all on board. We had a head wind and could not run into the dock; cast anchor at 11 a.m. at the quarantine ground. A steamer came down to get the latest Liverpool news. An editor, who came on board, paid the steamer \$45 to bring him out to the ship to get the latest news.

—20.—Warm, pleasant weather. We commenced early in the morning to get our luggage on deck. There was a fight between the carpenter and second mate, which was ended by the first mate striking the carpenter with a junk bottle, and, as he went to strike the second blow, I caught his arm and prevented him.

Two quarantine lighters came alongside the *Rochester* and took all the passengers and baggage to the Custom House, where we had to unload all the baggage, which was inspected by the officers, after which we reloaded on board the lighters, which took us to New York city.

When we arrived at the docks, we found them covered with horses and drays and a great crowd of draymen and pickpockets, who stood ready to leap on board and devour all our baggage, and, because we were unwilling to be robbed and felt disposed to do our own business without being forced to measures by draymen, they cursed and swore at a dreadful rate, and acted more like savages than civilized men; but, after much difficulty, we got our goods out of the lighters and loaded on drays, and had to keep constant guard over them to keep them from being stolen. Many attempts were made to steal our baggage. I collared some of the thieves, and threatened to throw them overboard if they would not let it alone. I was under the necessity of striking their fingers to keep them from carry-



ing off the trunks they laid hold of.

We were until ten o'clock at night getting from the docks to an inn. We were all very much fatigued, for we had been constantly handling boxes, chests, barrels and trunks from sunrise till ten p.m., without eating or drinking. We took supper about midnight, and laid down to rest at the Battery Pavillion.

—21.—Brother Kimball, O. Pratt and myself took lodgings at the house of Elder Adams.

—23 (Sunday).—The Twelve met in council in the morning. Elders Kimball, Pratt, Woodruff and myself gave an account of our mission to England to the Saints in the Columbian Hall, Grand Street.

—30 (Sunday).—Forenoon, attended meeting. Elder Woodruff preached. Afternoon, held a Conference meeting. Evening, Elder Kimball addressed the people.

—31.—I visited the Saints on Long Island.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JANUARY 16, 1864.

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### FAITH—ITS IMPORTANCE—HOW TO OBTAIN IT.

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The principles of the Gospel, as taught by Jesus, are plain and easy to be understood by every Saint and Elder who is zealous in the discharge of duty, and who is anxious to magnify every responsibility placed upon him; for, as step by step he progresses, principle after principle will be unfolded to his view, and, his strength increasing with his knowledge, will enable him to triumph, more and more, over the temptations of the Adversary; and, as Satan's power decreases, will the Spirit of God shine with extended radiance over his pathway. It is only by the workings of the Spirit of God within us, and by listening to its sweet and pure promptings, that our power to resist evil is augmented and strengthened, and that the desire we all have to do good is confirmed and developed into a principle of action which, once formed, leads us habitually to adorn ourselves with the works of righteousness and the graces of the Gospel, and causes us, the longer we live and enjoy its light, to prize it above anything of an earthly consideration. To gain possession of this holy and benign influence, we must strictly observe and faithfully obey the instructions of the Priesthood, for our heavenly Father never did and never will grant unto the disobedient the same peace and the same blessings that He bestows upon the faithful.

The faithful Saint can as readily and as easily be distinguished from the unfaithful one as the day can be from the night, for the influence which each individual carries about with him is so palpable and plain, to one who is lighted up by the Spirit and power of God, that such an one need not even speak to be known. The warm, genial flow of the spirit goes from heart to heart and recognizes the kindred desires of each soul even before the tongue has formed

the first word of salutation. The face, the eye, the tone and the deportment bespeak the man of God; and, however wicked are those amongst whom he labors and mingles, his influence is sensibly felt by them for good, and though his manners, in some respects, may not be different in outward semblance to the manners of those by whom he is surrounded, yet, even the most depraved cannot but respect virtues they are loth to imitate.

The [prosperity of the kingdom of God, or of that portion of it in this Mission, depends not only upon the zeal and purity of the Elders actively engaged in the ministry, but it likewise depends upon the faithfulness of the Saints amongst whom they labor. If any professed Latter-day Saint pursues a course which is calculated to bring discredit upon the Work, thus deterring others from entering into the Church, and giving an appearance of truth to the false stories in circulation against it, they will be held, to a great extent, responsible for the unbelief of such individuals; while, on the other hand, the good example of the faithful will lead many others to embrace principles which they see will bring happiness and joy, and both will rejoice together in the endless ages of eternity. Some may think that their actions as individuals can have no influence upon the progress of the kingdom of God, nor, indeed, can anything they do prevent its growth or the ultimate establishment of its power; but such should remember that the whole Church is made up of units—individuals—and if one of them is diseased there is so much of the whole body, until it is lopped off, that is weakened. Neither the actions of any individual, nor of any class, can stay the purposes of the Almighty in their fulfilment; yet the inclination or desire to do so, merits and will assuredly receive chastisement at his hands, and it behoves every one who desires salvation to be exceedingly careful that he is not a hindrance to the progress of the Work, nor a cause of reproach being cast upon the Saints. While wicked and designing men go about endeavoring to overthrow the Work of God by the circulation of false reports, striving to lure the Saints from the true worship of God by laying before them doleful pictures of the trials and difficulties in the path they are pursuing, and are painting in glowing colors the bright hopes and dreams of earthly preferment and emolument to be won by apostacy, it should be the steady aim and the fervent desire of every one who has taken upon him or herself the name of Christ, to live near unto God and to get possession of his Spirit. By its light will joy be made to bloom in the midst of adversity, happiness to evolve from the fiery furnace of temptation and trial, and the sun of promise to burst through the dark clouds seemingly ready to overwhelm.

Faith should be the polar star of every Saint of God, and should guide us in the midst of every trial and emergency. If we have confidence in Jehovah and in the words which his Prophets and his Apostles have at different epochs declared unto the inhabitants of the earth, we shall never have any fear as to the ultimate destiny of His Work, or the ultimate success of our own struggles after moral excellence. There is a way in which we can increase our faith and cause it to grow and expand and become a knowledge of principle, of the Gospel and of God. It is simply by obedience to the commandments of the servants of God, and to the requirements which are at times made by the different members of his Priesthood as they may be amongst us. We have heard of some who have felt too proud and of too much importance to submit to the counsels of a Teacher; but to those of a Seventy or an Apostle they think

they could cheerfully submit. But to refuse to accede to one would be just as sinful as to cast aside the counsels of the other, for both form a part of the Priesthood of God, and a Teacher is to be honored in his place as much as is a Seventy or an Apostle in his. Wheresoever this feeling exists it should be at once eradicated and driven out, and in its place the humility of a little child, as inculcated by our Savior and by his Apostles, should be fostered, and then our confidence in our heavenly Father would constantly increase. By our continued obedience and righteousness our faith will grow; and by prayer and supplication, and by strictly adhering to the principles of purity and of virtue, and by properly exercising every gift already in our possession, we can increase our store of happiness and our power to resist the Adversary.

We cannot expect to be prospered if we do not properly value the blessings we now enjoy, nor can we increase the Spirit of God in our possession unless we exercise it in such a manner that our heavenly Father will be well pleased with us. An Elder that is not diligent in the discharge of his duty has not a growing faith, and he is, more or less, laboring under a cloud of darkness and of doubt. Whatever such a man may do has not the power and influence attending it which it would have did he properly magnify his calling. So with a Teacher; to be useful and beneficial to the Saints he must be pure and virtuous, and he must, by his upright, consistent course, gain the affections and the kindly feelings of those he instructs, and then, if he does not go beyond his influence, truths, which might at first appear unpalatable to them, but which are necessary and conducive to their progress, will be received and acted upon cheerfully by the people. No good, faithful man need fear losing the affections of the Saints of God if he instructs them truthfully and fearlessly in the principles of salvation; but such principles should never be taught in other than an humble, affectionate spirit. The principles of the Gospel are the principles of peace, and they conduce to harmony, joy and prosperity, just so long as they are lived up to. The Spirit of God attending them causes war and pestilence, turmoil and misery to flee away, and give place to the bright aspirations of the immortal soul revelling in the delights of an endless future and an endless progress. If any are devoid of faith in God they should endeavor to obtain it. The Gospel will tell them how to do so, and they can retain it amid the changing scenes of this present evanescent life, and until the dawning of that day when death shall be no more and righteousness shall forever reign, and when the Saints of God, purified by temptation and trial, shall sing praises to Him and shall glorify his name forever for his goodness unto them.

We would again exhort the Saints to renewed diligence and faithfulness to the covenants they have made, that the indignation of the Lord which is now visiting the wicked and ungodly—and which judgments will increase until wickedness is swept from off the earth—may pass them by, as did the plague pass by the first-born of the children of Israel in Egypt. It is now a time which requires the faithful labors of the Saints of God to emancipate themselves from the sins and the corruptions of Babylon, and by faith in him and diligence in carrying out the counsels of his servants, he will bless all who, with an eye single to his glory, seek to serve him. The present time requires every one to be watchful and prayerful, so that their own faith may increase, that the hands of the Prophets and servants of God may be strengthened, and that fervent petitions may be constantly heard ascending to the throne of

mercy in the behalf of Zion, that her children may be protected, her stakes strengthened and her interests be the first thought of every Latter-day Saint. Nor will their prayers fail of the desired result, for God will answer the pleadings of his people, and he will preserve them securely in the midst of danger and trial, pestilence and death, and in the hour of adversity will they have joy and peace, knowing that right will triumph, and that Jesus will, ere long, reign upon the earth, while every nation will submit to his peaceful and righteous government.

### ABSTRACT OF CORRESPONDENCE.

AMERICA.—We have been favored with the perusal of a letter, dated Sept. 18th, 1863, from Elder William Thurgood, now in the Valleys of the Mountains, to brother Joseph Dilworth, from which, for the gratification of our readers, we cull a few extracts. He says:—

"Like others, you will want to know what I think of these Valleys. Well, I must say I like them very much. I like the City, the manner in which it is laid out, and above all I like the splendid apples and the exquisitely luscious peaches that grow in it. Apples and peaches grow in the city as abundantly as the former does in Herefordshire. I was surprised on seeing them—on seeing trees bending beneath the load of fruit as beautiful as any country can produce. As well as apples and peaches, other kinds of fruit grow as in England. Potatoes are raised in abundance, and cabbages, peas and every vegetable you can raise in England. The potatoes here are larger than you can possibly raise in the Old Country.

The houses too—you'll want to know all I can tell you—are fit for any person to live in. There are large and beautifully-built houses here, and of course, as in other countries, there are small ones in which the poorer classes reside. The laboring classes here do well, that is if I can believe what they tell me. I have conversed with many of them since my arrival here, and I have yet to find the first one that is dissatisfied with his lot. I was talking to a Scotchman a day or two ago, who considered himself poor, and he told me that if he did not do another day's work for two years, that he had by him all the food that he and his family would need in that time. Can a poor, or a laboring man in England do that?

I would advise all who think of coming to this land to procure, before starting, as much good strong clothing as possible, and as large a stock of *patience* as they can get—I would say an unlimited supply of that, as they will need much of it on the way here. If they come without it they will very likely be something else besides Saints long before they get here. The journey is a tediously long and trying one. Bring what old clothes you may have at the time of starting, as you will find them useful all the way through. People wear anything on the journey. I looked like some rag gatherer on the Plains, but now I am here I put on other clothing. Bring some good blankets, as they are useful to keep one warm at night and to sleep upon."

CARMARTHENSHIRE CONFERENCE.—Elder E. A. Richards writes from Llandybie on the 14th ult., and says:—"I am glad to inform you that the Work is on the advance in this part of the Lord's vineyard. I can say that the Saints are improving in their feelings, in their faith and in their good works, as you will see from the balance-sheet for the last month. The Saints in this Conference have not the advantage that many of our brethren and sisters have, because many of them are scattered in the country from twenty to thirty miles



from where there is a Branch meeting. Some cannot come, yet all are feeling well when we visit them. They need teaching, and I will labor just as diligently to instruct them as I possibly can. I am extremely thankful to my heavenly Father, and I hope I may ever continue to be so, for his blessings." X

## NEWS FROM CONFERENCES.

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**DERBYSHIRE CONFERENCE.**—From minutes sent us by Elder Alexander Ross, we find there was a Conference held in Derby on Sunday, December 6th, 1863, in which Elders J. D. Chase, District President, and William North, President of the Conference, and other Elders and Saints participated. The Conference was represented to be in a prosperous condition. The Spirit of the Lord was enjoyed throughout the day, and a time of general rejoicing was experienced by the Saints.

**CHELTENHAM CONFERENCE.**—From minutes forwarded us by Elder William Underwood, we condense the report of a Conference held in Cheltenham, on the 22nd of November last, at which were present—President Geo. Q. Cannon, of the Twelve Apostles, Elders J. G. Holman, President of the District, Henson Walker, President of the Conference, and several other Elders, who all rejoiced with the Saints in the goodness of God. The Conference was in a prosperous condition, and the Saints were striving to carry out the instructions given them by the servants of God.

## NEWS FROM HOME.

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No news of much importance has reached us from the Valleys of the Mountains, and there are no disturbances to chronicle, for events there flow onward in the same quiet, yet steady stream that they have for months past; but although, perhaps, void of interest to the casual reader, yet to the Saints, whose interests are bound up in the progress of the people of God, events insignificant are eagerly sought out and pleasing auguries are derived therefrom. From the *News* of Nov. 18th, 1863, we clip the following:—

We have had a few indications of coming winter, but the weather is again very agreeable. On Monday the 15th of November, President Brigham Young, with his sons Joseph A., Brigham, jun., and John W., also several home missionaries and others, in all quite a company, started on a visit to the settlements in Sanpete County. In Washington County they had a severe frost about the middle of October, and since then the weather had been unusually cold and windy for that region. On the 1st of November the mountains were white with snow, a month earlier than usual. It is estimated that the cotton crop will be double the amount of last year. Cane and corn were of an average quality, and the fruit was good. The health of the people generally is better than in past seasons, though some are sick with chills and fever.

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## CORRESPONDENCE.

## ENGLAND.

## ESSEX CONFERENCE.

Romford, Dec. 9, 1863.

President Cannon.

Dear Brother,—It would afford me much pleasure to be able to report an exceedingly flourishing condition of the Essex Conference, but I have to content myself with reporting that we are only baptizing occasionally. Those that we do baptize, however, appear sterling good men, who bid fair to be workers for the advancement of the kingdom of heaven; and also, by their association with the members of this Church, not only to increase their numbers, but by their faith in God and general benevolence of character, obtain the love and confidence of their brethren who discern their good qualities. I am pleased to mark the growing faith in God of this Conference, and the stretching of the minds of the Saints who seek to be acquainted with holy beings. They also look along the stream of time, and happify the present with the reality of the future, and fear to think an evil thought or do a mean thing, knowing that their future destiny, their future position and glory will be governed by a Judge whose justice never swerves, and who will measure out those joys to the faithful which are so exquisite that it has not yet entered into our hearts to conceive of them. To me, and every believer in revealed truth, it is sweeter than the honeycomb to witness the fond solicitude of many for the religious welfare of their friends. The Lord loved the world so well that he gave his Son, and the Saints so love their friends that they make many sacrifices, use many arguments, lend many books, and offer fervent prayers that those they love might be converted.

I preached in Maldon to a crowded room, made so by several "New Lights" as they are called. I had more than an usual share of convincing power, and if my labors were not rewarded by their immediately

joining the Church, yet our brethren reported that the "New Lights" said they had heard the truth. As the fire smoulders in the ashes, so does the truth in the minds of those who hear it. Truth is at work—it is working hard—it has much to do, and darkness and tradition are opposing it. A few hard words about Mormonism, a few cracked panes of glass, the pulling down of windows, the receipt of blasphemous publications, are a proof that the Adversary thinks he ought to be up and doing. I have nothing to think about, nothing to do but to preach the Gospel. It is as natural to me to love Mormonism as it is for some men to hate it. I love it for itself, and not for the hope of reward.

I take pleasure in saying that our monetary affairs are improving. A missionary's life is a self-denying one. I have heard of flowery beds of ease, and I know that luxury enervates the mind, and that dress inflates vanity, but in this Conference there are a few safeguards to luxury in the excessive poverty of the Saints in some parts of it. I wish to be understood that I am perfectly satisfied, as a few of these things keep out hypocrites from the ministry, and false brethren would be a far greater evil than a little poverty. Poverty is good in its place. I have thought the poor Saints might be neglected if rich ones were too plentiful, by men whose judgments were converted from error, but whose hearts were not converted from selfishness. The dew of heaven that wets the rose, fattens also the useless weed; so the blessings of heaven, unalloyed with poverty, might enlighten only the judgment and the reason, without plucking by the roots the besetting weeds of sin. May the Lord purify his Priesthood of the dross of sin, for that which purifies me purifies the Saints also. I feel resigned to the wisdom of an overruling Providence.

I am paying much attention to my recording, book-keeping, &c., and am looking forward to the Birmingham Council-meeting with much pleasure.

as I am sure that mingling with so large a number of men from Zion, will be to the British missionary, who has left his home and family in the Valley, a kind of day of Pentecost; and if the tongues of fire are not seen, yet I feel myself and brethren may ask what shall we do to be saved, and

the spirit of that meeting will be carried by the Elders to their fields of labor, to cheer and comfort the Saints of God.

Elders Stayner and Tuffs unite with me in love to you and the brethren in the office. Your brother,

GEORGE SIMS.

## SUMMARY OF NEWS.

AMERICA.—The latest news from Virginia states that it may soon become necessary for the army of the Potomac to fall back to some point nearer to Washington. The present lengthy line of communication, upwards of sixty miles, is liable to damaging raids by the Confederate cavalry stationed at Fredericksburg, one of which, recently attempted, well nigh proved successful. Governor Lubbock, of Texas, in concluding his message of the present year to the Legislature of that State, recommended—in view of the States west of the Mississippi, whereby they are thrown upon their own resources—the appropriation of at least \$1,000,000 to provide arms and ammunition for the defence of the States. He declares that there can be no peace in Texas until the independence of the Confederacy is acknowledged. General M'Clellan was adopted as candidate at the next presidential election by a meeting of the Conservative Union National Committee, held at Philadelphia on the 23rd December. Despatches dated Fort Smith, Arkansas, 24th Dec., state that several Indian chiefs of the Choctaw tribe, hitherto in friendly alliance with the Confederates, had voluntarily surrendered to General M'Neil, being desirous of returning to their allegiance to the Washington Government under President Lincoln's amnesty proclamation. General Joe Johnstone has been appointed to the command of the Confederate army of Tennessee. The Confederate loss in the late affair at Bear Station was about 800 killed and wounded. The funeral service of the Federal General Corcoran took place at Fairfax, on December 24th. His remains were expected to arrive in New York on the following day. Mr. Wendell Phillips has delivered an address on Mr. Lincoln's message, at New York, during which he said:—"If France plants the germ of aristocracy and thrones on the soil of the American continent, my answer to her is that reconstructed Union holding out its right hand, with \$50,000,000 for Garibaldi, saying, 'Take possession of Rome;' and \$100,000,000 for the Republicans of Paris, saying, 'Make Napoleon sit uneasy;' and \$100,000,000 for Germany, saying, 'Make kings tremble;'—if Europe leaves America to Republicanism, well; if she interferes, we interfere, and the right hand of our resistance is clasped in brotherhood with the Radicals of Europe to upset every throne on the continent."

FRANCE.—The *Temps*, of the 6th inst., says, "It is rumored that France will accede to the proposition of England for a conference on the question of the Duchies." The police in Paris have arrested 4 foreigners of suspicious appearance coming from England. At their residence were found a great quantity of gunpowder, four poignards, four revolvers, four air-guns, of a new and ingenious construction, phosphorus, percussion caps, fuses several metres in length, and eight hand grenades, made on the Orsini pattern. Three of the men are Italians, named respectively Tambuco, Groco and Imperitore. The fourth assumes a name evidently false. The judicial investigation is being continued, and the trial of the prisoners will shortly take place at the assizes.

POLAND.—General Kruk has had an engagement with the Russians at Kock, in the government of Lublin, the result of which was indecisive. A ukase of the Czar has been published, calling under arms all soldiers now living in the kingdom of Poland on indefinite furlough.